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**Series: Summer in the Psalms**  
**Message: The Majesty of Your Name**

**Transcribed Message**  
**July 9, 2023**  
**Psalm 8**

Charles Elliott was president of Harvard seminary from about 1869 to 1909. It was about 1905 that a new building was constructed for the Department of Philosophy that was called the Emerson Building of Philosophy after the poet. President Elliott wanted some kind of title over the entry point into the building inscribed in stone and so some ideas were put forward. A Greek professor put forward the idea from Protagoras: "Man is the measure of all things". Other ideas were floated. When it came time for the dedication of this new building, what President Elliott had chosen was the words from a Jewish shepherd boy thousands of years before. Inscribed into stone at the entry point into the Emerson Building of Philosophy on the campus of Harvard University to this day says: "What is man that thou art mindful of him." It's good to know that even today as Harvard students walk into the building of philosophy they're reminded of what the psalmist says in Psalm chapter 8. It is a pretty amazing reminder. John Calvin in his *Institutes* when he was 27 years old wrote in the very beginning of that volume. True and solid wisdom is two parts. Knowledge of God and knowledge of ourselves. But here the psalmist in Psalm 8 brings both of those truths to the front and center and in just 70 Hebrew words. With amazing profundity and yet equally amazing simplicity he reminds us of these truths of the glory of God and the glory that he has shared with what he has created in humanity. Our idea this morning is very simple. Give praise to God who gave such glory to humanity.

Let's jump and do just a very quick overview so we know what this psalm is all about. We start off by reminding ourselves this is a praise psalm. This is the first of the praise psalms. Here in this eighth Psalm we have the first praise psalm. As we said in the introduction, there are different kinds of psalms. We saw last week a messianic psalm, one that spoke of the royalty and the coming glory of our Lord Jesus Christ. There are thanksgiving psalms, wisdom psalms. There are psalms of lament. We have

these various kinds of psalms and here we have the first of the praise psalms. as we've already stated, Psalm 1 and 2 are introductory. They're wisdom psalms. We've said repeatedly now if we want to really gain all that the Psalter has for us, we have to grasp Psalm 1 and 2. They're the entry point and they remind us that this wisdom that God has is available to us and it really becomes the guide of life. We also need to note that Psalm 3 through 7 and then Psalm nine and 10 are lament. We've already looked at Psalm 1 and 2, and then we come to Psalm 3 and go from 3 to 7 and then 9 and 10. All of those psalms are lament psalms. Remember, lament psalms are psalms that say God, my life is hard. God, I don't know where You are. You don't seem to be listening or answering me. It's a lament about the difficulties of life. Sandwiched in between all of these opening lament Psalms, which make up a good part of the first 40 Psalms of the first book, we have the first of these praise psalms.

What we have secondly in this praise psalm is the call to celebrate God. He is the creator. He is the sovereign one. It's not so much actually a call to praise as it is a declaration of praise. The psalmist in this 8<sup>th</sup> Psalm doesn't actually call us to do this. He is simply declaring the fact that God has created, that God is sovereign, and we are to praise Him in light of that.

Thirdly, the psalm begins and ends in the same way. The psalm begins and ends with the very same expression. Verse 1 and verse 9, as we're going to see, are exactly the same. This is called an inclusio. It's like bookends. Verses 1 through 9. Verse 1 is stating the truth. Verse 9 just echoes it back and bookends all that we had in between. and this is basically setting forward the idea of God as creator, God as sovereign.

Then lastly, the superscription points us to the fact that this is a guitar playing David. This is a guitar playing David. I've taken just a little bit of liberty there. We know it is David because the psalmist in that superscription says David is the writer of this psalm. We don't know if it was a guitar, but that word that you see there *gittith* is some musical term. Some people leave it as just that. Other people suggest it may very well have been an instrument. Since it was David it could have been a harp of course. It could've been a guitar. Someone has suggested it was an electric guitar. I don't know that. I'm just checking to see if you're with me here early on. No, it wasn't an electric guitar. But it was David making some reference to a musical instrument or a musical

term, knowing that these psalms were memorized and they were sung. That makes a lot of sense as we've seen before.

Let's look then this morning at Psalm 8. We look at the majesty and humanity and we break this psalm into four different parts. The first part brings for us God's majesty on display. Look again at verses 1 and 2. "O Lord, our Lord, how majestic is Your name in all the earth. You have set Your glory above the heavens. Out of the mouth of babies and infants You have established strength because of Your foes, to still the enemy and the avenger." God's majesty is on display. God's majesty is on display. I think it's so important right at the beginning of this psalm to see the larger picture and the place that man has within God's created order. He reminds us that with this understanding we began with God. O Lord, our Lord, how majestic is your name in all the earth. Yet this is a psalm that asks the question "what is man that thou art mindful of him", but it's good and it's helpful for us to see that it begins by focusing our attention on God.

I just came across this yesterday. There is an interesting interchange of ideas between AW Tozer and CS Lewis. I don't know that they were interacting with each other. I don't think they're disagreeing with each other. They're just making a point in a little different way. If you're familiar with Tozer and with his book *The Knowledge of the Holy*, you know that in that book he says: "What comes to our minds when we think about God is the most important thing about us." When you think about God, Tozer says, the most important thing about you is your thoughts about God and the greatness of God and the glory of God. If you have small thoughts about God, then you have a very small worldview. He goes on to say, "The history of mankind will probably show that no people has ever risen above its religion and man's spiritual history will positively demonstrate that no religion has ever been greater than its idea of God. Worship is pure or base as the worshipers entertain high or low thoughts about God."

But then I was fascinated by a statement that CS Lewis made in the weight of glory. I don't think it's the opposite of what Tozer is saying. He is just making a different point in emphasizing in a different way. CS Lewis says: "I read in the periodical the other day that the fundamental thing is how we think of God." It made me wonder if he had read AW Tozer's *The Knowledge of the Holy*. I don't know that that's the case but it

certainly fits. “By God Himself, it is not. How God thinks of us is not only more important, but infinitely more important. Indeed, how we think of Him is of no importance except in so far as it relates to how He thinks of us.” I thought that was fascinating. These two men that God has used greatly reminding us of two important points. Yes, it is true that what we think about God is certainly impactful on all of our life. But Lewis is making the point: don't ever lose sight of the fact that what God thinks about you is even of greater concern. That's what I think this psalm is going to show to us.

Let's notice that there is a focus in this first verse on His name. O Lord, our Lord, how majestic is Your name. The name of God isn't like our name. The name of God indicates to us something of His character. It's talking about His reputation. It's talking about who He is. It is talking about His essential nature. When the Bible talks about the name of God, it is not wanting us to rehearse all of the different names that we can think of that the Bible uses for God. While there is great value in that, it's saying more than that. We're talking about the essential character and nature and attributes of our God. The writer of Proverbs says the name of the Lord is a strong tower and the righteous run to it and are safe. The name of the Lord, the character of God, the essence of God. the name of the Lord is a strong mighty tower. The righteous run into it and are safe. That's what he's underscoring here.

Now look at those opening words. This is not just repetition. This isn't redundancy. O LORD, our Lord is not being redundant. It is not just repeating. As you look at your text, almost all English Bibles reflect this. There's two different words here in the Hebrew. Our first word LORD is in all caps. Our translators have helped us out by translating the word *Yahweh* or *Jehovah* with all capital letters. Every time you see in your Bible the word LORD and it's all in caps, it's talking about Jehovah God. It's talking about God. It's talking about the God of the covenant. It's talking about the God of Abraham, the God of Isaac, the God of Jacob. It's the great revelation in Exodus 3:15.

Remember when God called Moses to go down and bring His people out of Egypt. Moses was listing off all of these reasons why he couldn't do it, God knocked down each one of them. Moses said I can't do that. God knocked it down. He said I can't do that. God knocked it down. Finally, Moses gets to a point of exasperation and he said okay God, but I'll go down there and I'll say to them I'm here. They will say to

me who sent you? What do I say? Exodus 3:15. You say to them *I am who I am* has sent me unto you. that's this word. I am. The self-existent one. It's a picture again of God's transcendence. David starts off this 8<sup>th</sup> Psalm with a picture of the transcendence of God, the self-existent one, the one who has kept His covenant with His people for all of these years.

The other word you see is a capital L but everything else is small letters. It's the word Lord and it's the word *Adonai*. It is simply the word for sovereign, for ruler, for master. The idea here is this is the Lord to whom you and I are called to submit ourselves every day. He is Lord of our life. when we talk about the Lordship of Christ, what are we talking about? We're talking about the fact that we submit ourselves to Him every day. That is what is in view here. He is the sovereign. He's the master. He's the ruler. Notice in particular he says, O LORD, our Lord, that collective sense of community. We can say together truly O LORD, our Lord. O Jehovah, our Adonai is the way David starts off.

This second point: a question is not really a question. When he says how majestic is your name. There's not a question mark behind it. The understanding here is that this is a declaration "O LORD, our Lord, how majestic is Your name in all the earth" is an expression of adoration, of wonder, of worship. There is great emotion in this statement that David is lifting up. How majestic is God's name. Just think of that word "majestic" for a moment. Think about the last time you used that word. When do you think is the last time you used the word majestic? It is not one we probably use on a daily basis unless we are seeing something that just really captures us. That's what happens when we use this word. Something has captured us. Something has got our attention. It may be a part of God's physical created world that we just look at and we're reminded of God's majesty.

Here is this idea that God is majestic. Some of you are old enough to remember the name Jack Hayford. Jack Hayford was a pastor in California for decades, and you know I'm going with this I'm sure. When Jack and his wife were in England, there was some celebration of the crown, some celebration of royalty. But there was some great pomp and circumstance going on in London when they were there. Jack Hayford just sensed a song that was coming to him and this is what he wrote. "Majesty, worship His

majesty, unto Jesus be all glory, honor and praise. Majesty, kingdom authority, flow from His throne, unto His own, His anthem raise. So exalt, lift up on high, the Name of Jesus magnify, come glorify Christ Jesus the King. Majesty, worship His Majesty, Jesus who died, now glorified, King of all kings.” And that was his response when he saw the majesty and the pomp and the circumstance and all that was going on with regard to a human king and queen. He turned instead and he thought and he declared yes, that may be true, but there is one who is far more deserving of that.

Notice as the psalmist unveils this description to us, everybody can see it. Everybody can see it. We’re going to look, Lord willing, at Psalm 19 next Sunday. The heavens declare the glory of God. The earth shows forth His handiwork. Day after day and night after night the heavens declare that. David, no doubt as a shepherd boy, night after night would’ve been out under the stars and he would’ve looked up and seen the majesty of what God created and the countless stars that were above. Notice what he says here: O LORD, our Lord how majestic is your name. you have set your glory above the heavens. not just in the heavens. It is almost like he's trying to say to us the earth can't hold the majesty of God and the heavens can't hold the majesty of God. It is actually about the heavens that the majesty of God is deserving of. Nothing else can do it justice. What do they see when they look and they see this incredible majesty?

It is said that with the naked eye we can see about 5000 stars. When you go out at night now, that probably isn’t even true for those of us who live in the city. We’re looking up and it's all washed out. For those of you that live out of the country you probably see more than 5000. But the naked eye can capture and take in about 5000 stars. Take a telescope that has a 4-inch lens and we’re told you can see about 2 million stars. Then you go to one of these incredible observatories and there’s a 200-inch mirror and you can see a couple of billion stars. That's what he's talking about. We don't even know how many galaxies there are. They can't hardly keep up with what they believe is billions of galaxies with billions and billions of stars. That's what David here is capturing. Just think of his place in human history and where we are. There he is laying out under the night sky looking up and seeing the heavens bespeckled with stars, and we have the advantage of looking through a telescope or seeing pictures from outer space that are far beyond what David could have ever comprehended. but it didn't

matter. He looked up and said, O LORD, our Lord, how majestic is Your name in all the earth. You have set your glory above the heavens. Everybody can see it.

Look at verse 2. We are created for praise. We're created for praise. "Out of the mouths of babies and infants You have established the strength because of your foes to still the enemy and the avenger." Now we're back down on earth. We were up in the heavens. We were beyond the heavens taking in the majesty of God. Now we're back down on the earth. God uses the weak, David says, to defeat the mighty. God uses the weak to defeat the mighty. I think David must certainly have been giving us a personal testimony at this point. from his own experience again as a young teenage boy going with some supplies to his brothers. The Philistine giant, this warrior of a man, calling out to the army of Israel mocking their God. And what does God do? He takes this scrawny teenager who was equipped originally with all of Saul's stuff to the point that he couldn't move. He said, I don't need all of this stuff. I've got a sling and a stone but more importantly I have God. It almost feels like David is drawing from his own experience here and saying yes, this is what God does. God takes the weak to defeat the mighty. God says here's a man mocking my name. My army is covered in fear. I'm going to raise up a scrawny teenager, send him out into battle without any armament except for a sling and a stone. What am I going to do? I'm going to draw attention to My glory. I'm going to draw attention to who I am. That's what David is saying here.

What is it that comes out of the mouth of babies and infants? Gurgling. Babbling. It's fun when they begin to make those noises, but nobody can comprehend them. Nobody knows what they're saying and yet God takes in that sense those that are weak to defeat the mighty. I ask you. Who does that? Who does that? Who takes the weak, the insignificant, the powerless, and uses them to defeat the enemy? Who does that? Only God. Only God. Nobody else does that. The NBA draft was just a week or two ago. Do you think any NBA team in their draft central room ever had anybody say let's see if we can find the smallest scrawniest person in the NBA draft and draft him first this year? Of course not. Nobody does that. Nobody goes for that which represents weakness on any level in any category and says that's what I want to pick. That's who I want to represent me. But God does. Only God does that.

Matthew 21. When Jesus came into Jerusalem during the triumphal entry and the voices of the crowd were crying out hosanna, and then He goes into the temple and He cleanses it. There are those that come to Him and He heals them. The children are again crying out and they are saying to Him hosanna. and remember the interchange that takes place in Matthew 21. The religious leaders want to silence the voices of these children. Maybe their parents' voices were already silenced because they knew they could be thrown out of the synagogue. We're specifically told that the children were the ones who were calling out. To the blind, the lame He came to the Temple and He healed them, but when the chief priests and the scribes saw the wonderful things that He did and the children crying out of the temple hosanna to the son of David, they were indignant and they said to Him, do you hear what these are saying? And He said to them yes, have you never read out of the mouth of infants and nursing babies you have prepared praise. Jesus quotes right here in that encounter Psalm 8. God delights in taking the weak and those who the world looks at as insignificant.

1 Corinthians 1:27. It's exactly what Paul says. Why did God choose me? Why did He choose you? He chose us as illustrations to the world that He chooses the weak to defeat the mighty and strong. He chooses those that the world looks at as being insignificant and He raises us up and He gives to us the indwelling Holy Spirit and the enabling grace to step into a world with the gospel and to bring the power of God which is unto salvation. That's what God delights in. That's why He chose us. He didn't go out and try to find all the strongest, mightiest, smartest, greatest. He took that which the world looks at and shakes its head in wonder as to what they could possibly do.

What do we see here? I see here the amazing power of God. I see at the same time the amazing grace of God. The power of God in the created world that David looks at, and the amazing grace of God in that God chooses the infant and the nursing baby to confound the mighty and the strong. He does it so that the enemy having been defeated, there is no mistake as to how this happened. That Philistine army didn't look at that scrawny teenager and say what's coming behind him must be even better and stronger. No, they looked at this scrawny teenager and said how in the world could this happen except that their God has done this! That's the whole point of David's praise here.



Look at secondly the measure of man in verses 3 and 4. The measure of man. "When I look at Your heavens, the work of Your fingers, the moon and the stars, that You have set in place, what is man that You are mindful of him, and the son of man that You care for him." The measure of a man. The measure of mankind. The measure of humanity. It is God's handiwork ... and I mean that as a pun. He says look at Your heavens. God, we look at Your heavens and the work of Your fingers. Your fingers. Reflecting on the immense power of God that all it took for God to create this wonder and this majesty was His finger.

There is an interesting story in 1 Kings 12 when Solomon died and his son Rehoboam came to the throne. The elders of Israel came to Rehoboam and said this is a great time to do a reset. This is a great time to reduce the taxes and the burden on the people, to endear yourself to your constituents. They advised him to do that. He turned to his soulmates, the young guys that he was hanging with, and he asked what do you guys think I should do? Those guys said crush them. Raise the taxes even higher. Make the demands even greater. And we know what Rehoboam did. He came back to the people, he came back to the advisors, and he said to them my little finger is better, bigger, stronger than the whole waist of my father. He basically mocked their advice. By saying his little finger represented more strength, more might, more power than Solomon's waist. What a fool. But that's what he represented there.

God's creative work, David is simply saying, was effortless. Listen to what the psalmist says just a little bit over in Psalm 147 and verse 4: "He determines the number of the stars. He gives to all of them their names." Isn't that amazing? Not only can we not count them, but we have no idea how many there are. And yet God has named every one of them. I've always thought it was quite an ingenious thing that this capitalist person came up with. You can have a star named after you. send us \$14.99 and we'll send you a certificate with a star named after you. God has named the stars. All of the stars have been named by God.

Listen to what he says in Isaiah 48 and verse 13: "My hand laid the foundation of the earth and My right hand spread out the heavens. When I call to them they stand forth together." That's the power of God. We look at that and we think what does that mean in relation to us as humanity as mankind? In a sense, it says to us we're put in

our place. In the light of the vastness of God's world, verse 4 again, what is man that You are mindful of him and the son of man that You care for him. God, in the light of this vastness that we see the amazing power that is on display, in light of all that, God, who are we? We seem so small, so insignificant, so without value maybe even. Of course, that's often the way the world ends up. The materialist looks at the vastness of this world and sees the absolute insignificance of man from their vantage point and ends in despair. One writer wrote from a material, evolutionary perspective finally talking about the heavens and the pictures coming back from Hubbell and the web satellite. "Finally we can put an end to the religious idea that humanity amounts to anything. We are not the center of the universe. We don't even register." Not to be outdone, theologian Sally McFague, who is also an ecological egalitarian as well as a feminist, said this: "We're the problem. Once the human race is extinct, the earth will flourish." That's a happy thought. But that's the thinking of the materialist. That is the thinking ultimately of the evolutionist. There is nothing here that speaks to the great value of humanity in their system. And yet with David yes, there is a sense in which it puts us in our place and we understand there is no place for pride. But it is also a reminder to us that there's not a tinge of pessimism at all in David's perspective of the world.

In fact, what he is going to do now thirdly is point to the glory of the man. Point to the glory of man. Look at verses 5 through 8: "Yet You have made him..." Yet. In light of all that. "Yet You have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of Your hands. You have put all things under his feet. All sheep and oxen and also the beasts of the field, the birds of the heavens and the fish of the sea, whatever passes along the paths of the seas." Not only does he remind us in verse 4 that God thinks about us, that God cares about us, but now in verse 5 he actually tells us that God has shared something of His glory with us. When you look back at verse 1, that's what he said. O LORD, our Lord, how majestic is Your name in all the earth. You have set Your glory above the heavens. Now he speaks in this verse about the glory of man. Yet You have made him a little lower than the angels and crowned him with glory and honor. Think about that.

God, of course, is the one who declares the glory and majesty of His name. but now the psalmist comes to us and says there is a sharing in some sense, not that He

made us little gods, but there is going to be sharing this psalm tells us. Man looks at that and I think we understand there's more going on here than we could ever know. There's more going on here than we could ever know. That's the idea of this glory that God has shared with us. What is David doing? Certainly as he writes this, the Holy Spirit must've brought to his mind the creation account in Genesis 1. In the first chapter and verse 26 God says, "and let us make man in our image and in our likeness." God did just that. He made man, male and female He made them, and He breathed into their nostrils the breath of life. surely David was thinking in this Psalm of Genesis 1 and the creative work of God in making us in His image. We reflect God's glory in ways that other parts of creation do not and cannot. We're made in the image and likeness of God. We're image bearers of God. Think on that. Ponder that. We, every one of us, every person, whatever their station in life might be, wherever we encounter them, they have imprinted upon them the image and likeness of God.

And then he says man has dominion over all things. Verse 6. "You have given him dominion over the works of Your hands. You have put all things under his feet." Again Genesis 1 had to be in David's mind. He is thoroughly acquainted with Genesis 1 and the account of God's creative work and the law, what God revealed in the book of Genesis. Adam and Eve were created by God and they were put in the garden. It was God's intention that King Adam and Queen Eve have dominion over all that He created. We don't have any idea, I don't think we have any understanding the full implications of what that meant in the original perfect setting, I have given you, Adam and Eve, King Adam and Queen Eve, I have given you dominion over everything. Of course, we know what happened.

But when you look again at verse 5: "Yet You have made him a little lower than the heavenly beings". A little lower than the heavenly beings. Think about God and the created order. There is God. There are angels. That's the word that is here – a little lower than the heavenly beings. It is literally the word *elohim* which in some places is translated God. Here it is understood to be angels. You have made him a little lower than heavenly beings. You have made him a little lower than angels. Angels have a spirit but they have no body. Man has a body and a spirit. The animal world has a body but no spirit. There's man as the mediator between these. And he says that You have

made him a little lower than the angels. That's significant. That is significant that he said You have made him a little lower than the angels. He could have said You have made him a little higher than the animals. He didn't say it that way. He said You have made him a little lower than the angels.

Now it's true that He has made us higher than the animals, but the way the Holy Spirit has worded this is that David says to us You have made them a little lower than the angels. Sadly, here we are as humanity, made in the image of God, God's intent for Adam and Eve, God's intent for humanity was that they would be continually looking up. A little lower than the angels. That we would be continually looking up and we would be more and more conformed into the image and likeness of Christ. That's God's ultimate intent and goal. But beginning with Adam and Eve, and beginning with their sin, and beginning with their failure and their rebellion, man increasingly is looking downward and we're increasingly becoming like the animal world. That is the tragedy of sin. It is really not an evolution in the sense that we are revolving up and up and up. The Bible gives a much different picture. You might very well call it a devolution, a devolving, a deterioration, a downward spiral. Man instead of looking up and seeing the glory of God saying O LORD, our Lord how majestic is Your name in all the earth. Man does exactly what the evolutionary materialist wants and that is to get God out of the picture. The fool has said in his heart there is no God. We follow that cycle and we see man evolving or devolving downward in the spiral. It takes us right to Romans 1 where Paul said even though they knew Him as God they honored Him not. God gave them over to all manner of desires that continue this downward cycle.

Now look at this last thing. More than meets the eye. More than meets the eye. Turn to Hebrews chapter 2 and begin reading at verse 5. "For it was not to angels that God subjected the world to come of which we are speaking. It has been testified somewhere..." The writer of Hebrews says it has been testified somewhere. The somewhere was Psalm 8. The writer of Hebrews quotes Psalm 8. "What is man that You are mindful of him or the son of man that You care for him. You have made him a little lower than the angels. You have crowned him with glory and honor, putting everything in subjection under his feet.' Now in putting everything in subjection to him, he left nothing outside his control. At present we do not see everything in subjection to

him. But we see him, who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.” Jesus's favorite title for Himself was Son of Man. Son of Man. Right out of Psalm 8. He was the Son of Man. Nobody ever called Jesus the Son of Man. But Jesus often referred to Himself as the Son of Man identifying as He did with us the incarnation. He was made a little lower than the angels. He added to his deity. He didn't give up His deity. He added to His deity humanity and He was made for that time, was made for that little while, during that period of the incarnation, a little lower than the angels.

Verse 9, as I just read, tells us why He did it. He did it that He might taste death for everyone. Verse 8 of Hebrews 2 says, “at present we don't see everything in subjection.” No, we don't. that's still future. That's still something that is coming. It takes us right back to Psalm 2 and that messianic prophetic psalm when the psalmist David looked forward to that ultimate King Jesus who would rule and reign. What do we see though when we look up? We see Jesus, he says. We see Jesus, who for the joy that was set before Him endured the cross, despising the shame. It reminds me of the great hymn of the early church in Philippians chapter 2 beginning at verse 8: “and being found in human form [talking about Jesus] He humbled Himself by becoming obedient to the point of death, even death on a cross. Therefore, God has highly exalted Him and bestowed on Him the name that is above every name, so that at the name of Jesus every knee should bow in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” Back in Psalm 8 verse 9. The other book end. O LORD, our Lord, how excellent, how majestic, how great is Your name in all the earth. The majesty is simply repeated. We give praise to this God who has given such glory to humanity to share in this picture of all that He has done.

What do we take away? Here in Psalm 8 is the answer to one of life's biggest questions. This is one of the great questions that people ask all the time. What is the purpose of my life? Why am I here? What is it that God has for me? Or if they don't know God, they have nowhere to turn with that question. The writers of the Westminster Confession give us the answer to that question: what is the chief end of man? The chief end of man is that we might glorify God and enjoy Him forever. That's what the psalmist

is saying. What is the chief end? Why are we here? What is God's purpose for our life? It is that we would get up every day looking up unto Jesus, the author and finisher of our faith, who for that joy that was set before Him endured the cross, despising the shame. Our eyes are always to be looking up. The measure of who we are, as Tozer said, is the greatness of our thoughts about God. Our gaze must always be upward and must be always towards Christ. And then the answer to that question is very clear. It is that we would glorify God and enjoy Him forever.

My friend, the only way you can glorify God and enjoy Him forever is if you are in a personal relationship with God, if you know Him in a personal way. That's possible. The Bible makes it abundantly clear. That's the heart of God for His creation for each one of us. It is that we would know Him in a personal way. We come to know Him in a personal way through the gospel. The gospel is good news because it breaks into a world of bad news that reminds us that we've all sinned and fallen short of God's glory. It says but yes, there is something more. God sent His Son, Jesus. He died on the cross. He did so for our sins. All that we are asked to do is to believe and trust in what Jesus did. God gives to us the gift of eternal life. It is then that we step into the full measure of God's desire and intent for our life, that we truly can glorify Him and enjoy Him forever.

Let's pray. Father God, we are grateful for David, grateful for this psalm, grateful for the reminder of what is man that thou art mindful of him or the son of man that You visit him, and yet Father, the resounding answer of the psalmist is that You have given to man this glory of Your image and Your likeness. Your intent is that we be in this relationship with You. I pray, Father, if any are here this morning who have never trusted Jesus as their Savior that they would recognize their sin, recognize that there is nothing that they can do to earn salvation. But truly, it is a gift of Your grace, and that they would believe and trust in Christ alone. In Jesus's name, amen.